

Turn 2 Lib 2 John Hughes 1732

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A
SERMON
AGAINST
DRUNKENNES:

Preached at *Ware* by DANIEL
DENT Bachelour in Divinitie, and
Fellow of Kings Colledge in
CAMBRIDGE.

ESAY, 58. I.

¶ Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sinnes.



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TO THE RIGHT

Worth. and highly honoured

M^{rs} MARY MORE,
all happines here in this life,
and in that to come.

Right worshipfull,



Know the world will be offended with me, that I dare presume to set out a plaine Sermon against drunkennes in these times, wherein so many learned handwritings are extant already, decked and adorned with much eloquence, enough to strike amazement into the hearts of all Belshazzars, that shall take the least view of them: yet if they consider

The Epistle Dedicatorie.

the motive that induc'd me hereunto, they will, if not Apologize for me, yet abate something of the rigour of their censures. Now my maine and onely inducement to be in print, was not, as men usually plead and I might also if I would, the importunity of friends, or that I thought in my judgement these vulgar notes of mine fit to come to the presse; but especially a vehement desire which I had to testifie unto the world, how faine I would (if I could tell how) expresse my thankfullnes unto you, for your favours conferred upon me from my very cradle unto this present; which have been so many that they cannot be specified: for you have done with me as the young Lady did with Moses, not onely saved me from the waters, the bitter waters of penury, but also nursed me in those famous places, where both the learning of the Egyptians and the religion of the Israelites doe superabundantly flourish. I am perswaded you take no pleasure to see your godnes trumpeted to the world; for you know that Vertues fairest Theater is a good Conscience: but yet thankfullnes doth not love to smother benefits, but teacheth us to acknowledge from whom we have received them. Be pleased therefore to receive

The Epistle Dedicatorie.

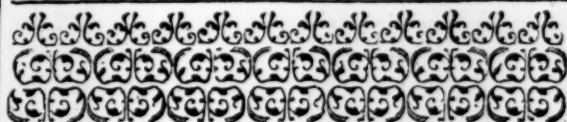
serve these few notes, as from one whose highest pitch of ambition is, to be thankfull unto you for your many and many favours. I hope your worship will not be offended with me, that I dare trouble you with the reading of a plaine Sermon of this subject, whose great endowments of Nature the world knoweth can reach deeper speculations: But you out of your wisdom will consider my honest intentions; in confidence whereof I cease to be further troublesome unto you, craving pardon for my boldnes, and humbly entreating the continuance of your favour to him, who acknowledgeth himselfe

Bound to you in all
dutifull observance,

DANIEL DENT.



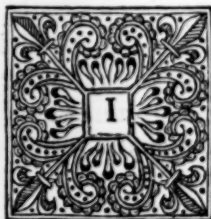
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A
SERMON
 .A G A I N S T
DRVNKENNES

IOEL I. 5.

I Awake ye drunkards, and weep and howle all
 ye drinkers of wine; for the new wine shall be
 taken from your mouthes.



I T IS DAVID'S assertion, that
 God turnes a fruitfull land in-
 to barrenesse for the finnes of
 those that dwell therein: the
 truth of this we see verified
 here in the land of Iudah, a
 fruitful land, a land that flow-
 ed with milke and hony, yet became barren for
 the finnes of those that inhabited the same; for

Psalm 107. 34

B

so

so we may reade in the verse going before; *That which the Palmerworme had left, the Locust had eaten, and that which the Locust had left, the Cankerworme had consumed:* So that between them all they had destroyed the fruits of the earth, and a heauey famine was fallen upon the whole land of Iudah.

I am not ignorant that some of the Fathers would have these words to be meant *tropically*, and not *literally*: Saint Ierome by those creatures understands the enemies that God did send to overthrow them: some write, that by the *Palmerworme* is meant Theglaphalasar; by the *Locust*, Salmanazar; by the *Cankerworme*, Senacherib; and by the *Caterpillar*, Nebuchadonazer, who last of all took the Nation captive; but I rather, with Theodoret, take these words to be meant *literally*, though in the next words of the *Text*, we read of a Nation comming into the land, mighty and strong. It is usual with the holy Ghost to stile them by that name of *people*, or *Nation*. Solomon describes the Ants to be a *people not strong*; the Conies to be *feeble folke*, the Locusts to *have no king, and yet to goe forth by bands*: and so here we see, though these creatures have no king, yet God marshalls them all in order, to bring a famine upon Iudah: one yeare he sent an army of Palmerwormes; another, of Locusts; a third, of Cankerwormes; a fourth, of Caterpillars; and these for foure yeares together destroyed

stroyed the vines and fruites of the earth, and for so long brought an heavy dearth upon the whole land. Now the Prophet, seeing this hea-
vie judgement of famine to have fallen upon the land, he labours to awaken all by true repen-
tance; as that is the fittest time to moove to a-
mendment of life, when Gods judgements are
upon the earth; for then if the inhabitants there-
of will not learne righteousnesse, they never will.
And as the Prophet awakens all to repentance, so
he giveth the first onset upon Drunkards, and
that not without cause; for as they had the chie-
fest hand in pulling downe Gods wrath and
vengeance upon the whole land, so there was
good reason that they should be the forwardest
in reverfing that judgement that was out against
them, by speedy and unfained repentance. So
that these words are an *Alarum* to awaken Drun-
kards; or we may stile them, an *Hand-writing*
to hang upon the wall of every Belshazzar; the
sight whereof may strike horroure and amaze-
ment into them, may trouble their thoughts and
change their countenances; for here is MENE,
MENE, TEKEL, VPHARSIN, thou art weigh-
ed, o Belshazzar, in the ballance; thou art found
too light; thy kingdome, to wit, thy wine, in
which thou dost so much triumph and glory, is
taken from thee, and is divided amongst the Lo-
custs and the Caterpillars.

In the words we have two parts;

A Sermon against Drunkenesse.

1. An Exhortation, *Awake ye drunkards, and weep and boule all ye drinkers of wine.*
2. A Reason of the same in these words, *For the new wine shall be taken from your mouthes.*

1. In the Exhortation two things;

1. The persons exhorted, *Drunkards, and drinkers of wine.*
2. The duty unto which they are exhorted; and that is two-fold;
 1. To *Awake.*
 2. To *Weep* or *boule.*

First, of the persons that are awakened; and they are *Drunkards, and drinkers of wine.* I will not stand curiously to define Drunkenesse, nor to shew the divers kindes of Drunkards; methinks the Prophet here lets us understand whom he meanes to be drunkards, when he stiles them *Drinkers of wine*: we must first of all then enquire who these wine-drinkers are.

Now, to drinke wine is not unlawfull; for every creature is good, if it be received with thanksgiving; and wine moderately taken, saith Solomon, *makes glad the heart*, and therefore he would have it given to them that were of heavy hearts; *ἐκ δυνῶ κακόν, ἀλλὰ παρὰ τὸ δέον χρεῖσις*, *It is not the use of wine, but the abuse that is forbidden*, as Chrysostome observes: for there was drunkenesse before the vertue of the grape was knowne

to Noah ; and surely, if to drinke wine had been unlawfull, our Saviour would never have turned water into wine at the marriage Feast ; especially, he would never have instituted it as a memoriall of his Blood-shedding: So that the Prophet doth not mean to call them drunkards, or drinkers of wine, that drinke either for hilarity, or refreshment of their spirits, much lesse for necessity; but such as drinke intemperately: so Theodoret observes upon this place, *Vinum bibere non est malum, sed intemperanter bibere est perniciosum*, To drinke wine is no evill at all, but to drinke inordinately is a mortall crime.

Gen. 9.

Now this immoderate drinking is seen in three things ;

First, when the affection is set too much upon the wine, therefore Solomon exhorts, *Not to look upon the wine when it giveth his colour in the glasse* ; his meaning is, we should not lust vehemently after it : So Paul would not have a Bishop to be given to much wine ; that is, not to set his affection inordinately upon the same.

Prov. 23. 31

1. Tim. 3. 3.

Secondly, they may be said to be Drinkers of wine that sit too long over their cups, that in the Tavernes or Alehouses drinke up too much of their time, *Qui pitiſſando totum consumunt diem*, that in whiffing and sipping spend whole daies : Though their braines be not intoxicated, yet are they said to be Drinkers ; *Woe be to those that rise early in the morning that they may follow strong drinke,*

Esay 5. 11.

drinke, that continue untill night, till the wine inflame them: And who knoweth not that we have as much liberty to wast our vitall spirits, as our pretious time?

Ephes. 5. 18.

3. Last of all, they are drinkers of wine, *Qui mensuram excedunt*, that drinke measure after measure without all measure: *Be not drunken with wine* (saith S. Paul) *wherein is excesse*; his meaning is, that we should not drinke excessively, more then Nature requires, either for necessity or refreshment.

And thus we have heard briefly whom the Prophet meanes to be Drunkards, or Drinkers of wine; such as are given to much wine, that waste their time or exhaust their estate, wash away their braines and spirits by pouring in wine and strong drinke.

2.

We now come to the duty unto which they are exhorted; and that is two-fold;

{ 1. To *Awake*.

{ 2. To *Weep and howle*.

1. They must *Awake*. It is the nature of drunkenness to cast men into a sleep, *ἐνύπνιον ἐστὶν αὐτοῖς ὁ βίος*, as Basil saith, The whole life of these men is nothing els but a continuall sleep. And well may drunkenness be compared to a sleep in two respects;

Πασι
καὶ ἡμεῖς
θύομεν.

First of all, As sleep is caused by multitude of vapours which ascend up into the braine, and so stop the passage of the spirits; so drunkenness

is

is caused by many fumes, which comming into the braine doe stupifie the same, and hinder all the operations of the immortall soule.

2. But especially it may be compared to sleep in this regard, that like as sleepe doth deprive a man of the use of sense and reason, so doth this vice.

First, sleep doth deprive a man of the use of sense; for as the Philosopher defineth sleep, it is nothing else but *Ligatio sensuum*, a binding of all the senses to their good behaviour; so drunkenesse robs a man of common sense, and makes him worse then the bruite beast, and to become like the Idols that David speakes of, that *have eyes and see not, that have eares and heare not, hands and feel not, feet also that are not able to goe.*

Psalm 115. 6. 7

Secondly, as in sleep we have no use of reason; no more have they that are overtaken with this vice: when men are asleepe (saith the Philosopher) they differ little from beasts; and the reason is, because the use of reason is suspended: I am sure, those that by evill company have rockt themselves asleepe in this sinne, are not at all to be distinguished from the sensitive creatures, but rather to be reputed in the number of them; nay, they come short of them; for they have *ἀνάλωγον τι* they have some resemblance of reason, to wit, the excellencie of common sense, which hath some correspondency with humane discourse,

Πασι
καὶ με-
θυόων.

course, but these swine have not so much as a glimpse of understanding in them; for (as Saint Basil excellently) ὡςπερ ὕδωρ πολέμιον ἐστὶ πυρὶ, ὅτως ἀμε-
λῆς αἶνε λογισμὸν καὶ ἀσβένυσιν, as water quencheth fire, so immoderate drinking extinguisheth the celestially fire of reason, which God from heaven hath kindled in us. All men pittie the forlorne estate of Nebuchadnezzar, who was deprived of his understanding, and caused to live amongst the Oxen, and beasts of the field: And is not the case of every Belsazzar more to be lamented, who wilfully loose their understanding, and live amongst beasts? For excellently doth Chrysostome call Drunkenesse ἐκέσιον μανίαν καὶ προδοσίαν τοῦ λογισμοῦ, it is a voluntary madnesse, and a traytour to all reason, and betrayeth the succour of the immortall soule: Sobrietie makes a man able to guard himselfe against his spirituall enemies, but Intemperancie doth give up the minde to be captivated by them.

Thus we have heard that Drunkenesse casts men into a sleep, which takes away all use of sense and reason: But is there no meanes to awaken men out of this sleep? Yes, Gods Minister must call upon them. The Prophet methinks here lifts up his voice like a trumpet, and labours to rouze them; and our tongues must cleave to the roofof our mouthes before we leave calling upon them. It is sure that this sleep is so pleasant to them, that they are loath to be hindred

hindred of it; they cry, *A little more sleep, and a little more slumber*, and willingly they would not be disturbed; as we reade of the Sybarites, that they killed all their cocks, least by their crowing they should be awakened. But the Prophet calls upon them to awaken: And what is it to awaken? It is a metaphor taken from the body, and translated to the soule; that look as men when they awake out of bodily sleep, they are not the same men that they were before, having the use of all the powers of soule and body; so these men must change their mindes and become sober. The Scripture doth often call upon them to awaken; S. Paul having to doe with drunken Epicures, who cried, *Let us eat and drinke, for to morrow we shall die*; No, saith he, rather awaken unto righteousness. And good reason why all should awake and repent of this vice, if we consider either the time wherein we live, or the danger that this vice exposeth us unto.

1. Cor. 15. 32.

First, if we remember the time wherein we live, and that is in the noone-day of the Gospell, wherein it is a shame to be found asleep in this vice: *The night is past* (saith Saint Paul) *and the day is at hand*, let us not walk in chambering and wantonnesse, in surfetting and drunkennesse: and so he exhorts the Thessalonians to sobriety by this argument, *They that are drunke are drunke in the night, and they that sleep sleep in the night; but we are not of the night but of the day; let us therefore*

Rom. 13. 12.

1. Thes. 5. 7.

therefore be sober and watch, 1. Theff. 5. 7. It is not for kings to drink wine, nor for princes strong drink, saith Solomon, Prov. 31. 4. I am sure it is not for Christians to have fellowship with the unfruitfull workes of darknesse: it was enough for the heathen, who lived in Egyptian darknesse, to fall asleep in this vice; for us, upon whom the Sunne of righteousness shineth most brightly, so much as to slumber in this sinne, is extreame shame.

The night of ignorance God regarded not, but now in the day of the Gospell he lookes that all should awake; therefore (as Saint Augustin excellently) *Quum, Deo propitio, dissimiles simus illis in fide, similis in ebrietate penitus non debemus*, When by Gods mercy we are unlike unto them in our most holy faith, let us not be like unto them in the imitation of their manners, especially of their beastly drunkenesse.

Secondly, the danger that we are in while we sleepe in this vice, may rouze us; for all the enemies of our salvation are ready to seize upon us, especially the Divell watcheth to catch us asleep in this vice; so Saint Peter tells us, *Be sober and watch, for your adversary the Divell goeth about like a roaring lyon, seeking whom he may devour*; and those that he findes asleep in this vice are a sure prey unto him: so the Flesh and the World will be sure to get the victory of us, if we awake not out of this vice. Aristotle relates of the Cartha-

De ebrietate vitanda.

1. Pet. 5. 8.

Oeconom.
libro 1.

Indg. 16. 9.
20.

Carthaginians, that they often got the victory of their enemies; and he giveth the reason, because they abstained from wine alwaies when they were to fight: I am sure, if we would get the day either of spirituall or temporall enemies, we must not suffer the wine to rock us asleep: therefore as Samson, when they told him *The Philistins be upon thee*, Samson, presently awoke; so when we heare that all our enemies are ready to surprize us, we cannot but awake. Yet for all the light of the Gospell shineth so brightly upon our faces, for all the great danger that we are in, some will not be perswaded to awake; but they sleep securely, though sudden desolation be ready to come upon them. We read of Jonah, that he was fast asleep in the ship, when as it was like to be drowned: so in these times wherin the ship of the Church is like to be sunk with the waves of persecution, yet some revell and carouse as much as ever, and like Smiths dogs they lye fast asleep in this vice, when the sparckels of Gods judgements are ready to flie about their eares. In the old world when men burnt with lust, God sent a flood to quench the fire of their concupiscence; now he sends the fire of his indignatiō to consume the liquor wherewith many have drowned themselves; and yet few will be warned to escape the wrath of God. Our Saviour tells us, that *as it was in the daies of Noah, so it shall be in the latter daies*; now in

Noahs time, *they gave themselves to eating and drinking till the deluge came and swept them away*; Would to God we did not live to see this verified! doe not men give themselves to this sin of Sodom, and put farre from them the evill day? God hath awakened the Germans by the sword that he hath sent amongst them, and he threatneth to doe the like to us; but let the cleare light of the Gospel moove us to repentance, then shall not God be forced to awake us by his judgments. And the best had need to be carefull to keep themselves awake, or els this sleep will seize upon them: Noah a Preacher of righteousness, a while slumbered in this vice; Vriah, that religious and valiant Captaine, was once at a Kings feast overcome by this; and holy Iob was afraid least his sons in their feasts & merry meetings should fall into this dangerous sleep: yea if the very best were not sometime obnoxious to it, our Saviour would never have given a caution to his disciples to avoid this; *Take heed (saith he) least at any time your hearts be overtaken with surfetting and drunkennesse.*

Luke 21. 34

Now that we may all awake out of this sleep, we must first of all labour for Gods grace, that may dispell those lusts which cause this sleep; for till such time we cannot awake; as we awake not out of naturall sleep till the vapours which cause the same be dispersed by the naturall heat: no more can we repent of this, till Gods grace dispell

dispell those inordinate affections which cause the same: Therefore Saint Paul exhorts the Ephesians *not to be drunke with wine wherein is excesse, but to be filled with the Spirit*; as if the Apostle had said, If ye will abundantly thirst after the water of life, and drinke your fill of the wine that commeth out of Christs cellar, it will be a soveraigne meanes to keep you from excessive drinking of the fruite of the grape. It is a rule in Philosophy, that *intus existens prohibet extraneum*, that which is within will be a means to keep out that which is without; as for example; If a vessell be full of liquor, the aire cannot get in; so if our hearts be replenished with Gods grace, it will keep out thence an inordinate desire of wine.

Ephes. 5.18.

Secondly, If we would awake out of this vice we must take heed of all those things that may rock us asleep therein; especially of evill company: for that is a Dalilah to lull us asleep till our haire be cut, I meane our wits, understanding, and memory and all be taken from us. *Be not amongst the wine bibbers*, saith the wiseman; it is dangerous being with them, least by their inchauntments this sleep seize upon us. Thus through Gods grace and our care in refraining evill company we may keep our selves awake.

This is not all that the Prophet requires of drinkers of wine; as they must *awake*, so also *weep and howle*; not onely *weep*, but *howle* also;

2.

which setteth forth unto us the greatnes of the humiliation which is required of all those that are guilty of this vice; their mourning must be like the lamentation of Hadadrimmon in the valley of Megiddon, or like the mourning of parents for their onely sonne. But these men cannot endure to heare of any sorrow at all, much lesse of so great lamentation: If the Prophet had called them to mirth and jollity, they would willingly have hearkened; but the voice of sorrow is alwaies displeasing to their eares. But yet we see the holy Ghost writes bitter things against them, and would have them turne their *laughter* into *mourning*, and their *joy* into *beaviness*. And good reason why these men should weep and mourn, if they consider either the nature of the vice whereof they are guilty, or the labyrinth of woe and misery that they plunge themselves into.

1. If they consider the ugliness of the vice which they have committed; which is so beastly, so abominable, that if a man had a fountaine of teares he might shed them all for this. This is that which raseth the image of God out of us and transformeth us into the image of brute beasts; this is the fountaine of all vice, the fell of lust, the mother of whoredoms, rapes, murders, and all manner of abominations. It were easy, long to declaim against this, and to shew the cursed effects thereof out of the Scriptures, Fathers, Schoolmen, yea out of the Heathen themselves, who by the light
of

of Nature could learne to abhor this vice. I might also set before your eyes sundry examples of those, that when they have been in their drunken fits, have committed such outrages, that the very cogitation thereof may extract teares from our eyes: onely give me leave to relate unto you one example, which Saint Augustine maketh mention of in the city of Hippo where he was Bishop, to wit, of one Cyrillusa man of great respect and honour in the city, who having but one sonne, through too much indulgence suffered him to ruane into excesse of riot; and it happened, that he comming home upon a time in his drunken fitt, *Patrem, quem post Deum revereri debuisset, occidit; matrem. à qua portabatur, pregnantem oppressit; sororem violare voluit; & duas sorores vulneravit ad mortem,* He slew his father, whom next to God he ought to have revered; he offered most savage & unnaturall violence to his mother, that brought him into the world, he slew two of his sisters, and would have ravished a third. I need say noe more: The straunge and prodigious effects of this vice may make us both to weep and *houle* for the commission of it.

But yet this is not all; there is a further cause of mourning for drinkers of wine, if they consider the woe and misery that this vice will bring upon them. *To whome is woe? to whome is sorrow?* saith Solomon. *Even to them that sit long at the*

Ad fratres
in Eremo.

2.

Esay 28. 1.

I.

Prov. 21. 17

the wine: and the Prophet Esay denounceth woe against them; *Woe* (saith he) *to the drunkards of Ephraim:* Woe and misery they shall have enough in *this world*, and in the *world to come*.

In this world, povertie, shame, and sickness shall befall them.

1. For *povertie*, that shall come upon them like an armed man; He that loveth wine, saith Solomon, shall not be rich.

2. But be it, that some have an eye to the main chance (for proverbs hold but ἐπὶ τὸ πολὺ, for the most part) suppose, I say, some be more politick then others, yet *shame* (which alwaies followeth sinne as the shadow doth the body) will overtake them in the ende. Righteous Noah falling but once into this vice, and (as many think) through ignorance, hath brought an eternall blot upon himselfe, who in one dis-temper discovered that nakednesse which many hundred yeares had been kept close; And how doe many often expose themselves, by their reeling and staggering, to the derision of boyes and children, and are to them as owles are to the birds!

3. *Sicknes*, that is a concomitant of this vice; It is an excellent saying of Chrysostome, ἐχ ὕδατος ἢ τῆς γῆς φύσις διαλύεται τῇ ὑπερβολῇ τῶν ὑδάτων &c. water doth not so dissolve the earth, as pouring in wine consumeth the body, breeding innumerable diseases in all the regions of mans body

Chrysost.
Hom. 1. ad
Pop. Antioch.

dy; in the Animalls, Vitalls, and Naturalls: hence come Lethargies, Apoplexies, Palsies, Catarrhes, Dropsies, Fevers, Consumptions, and many more the Harbingers of death. So that these may well weep for the misery that shall come upon them in *this world*, upon their bodies, goods, and good name.

But their greatest misery is in the *world to come*; It were happy for these men that they might dye like beasts, as they live; but they must know that they must come to judgement, and receive the fruit of their wickednesse: for *he that soweth to the flesh, shall of the flesh reape destruction. Know ye not, saith Saint Paul, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor Idolaters, nor drunkards shall inherit the kingdom of God;* no, but rather must be cast out into that lake which burneth with fire and brimstone, where is weeping and howling and gnashing of teeth for ever. How much better is it then to weep now for a moment, then to incur eternall lamentation for the neglect thereof? Let them then that are mighty to poure in strong drinke, poure out strong lamentations for the misery that shall come upon them, if they doe not prevent the same by speedy and unfained repentance. But some there are that in stead of mourning for this vice, make a sport of it, and count it but a trick of good fellowship,

1. Cor. 6. 9.

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and so like the Leviathan they can laugh at the glittering sword and speare, when it is ready to pierce them through. I know *there is a time to laugh, and a time to mourne*; but wee can finde no time to lament this sinne, which hath kindled Gods wrath against his people. Many sinnes cry aloud against us for vengeance, but none pierce the heavens more then this beastly, though common sinne of drunkenness; and yet it is to be feared, that not many mourners are to be found for this vice: If the Angell of the Lord should runne to and fro, and set a marke upon all those that mourne for this, how many of us would he passe by, who will not let fall a teare to quench the indignation of God, which is most justly kindled against us for this and other abominations! May not the Lord complaine of us as he did of his people the Iewes, that he *called them to weeping and mourning & to girding with sackcloth; and behold joy and gladnes, eating flesh and drinking wine*, and that not in *Timothies cup* onely, but in *Bellsbazzars bowles* also? The Prophet Amos saw to his griefe, that in his time they dranke wine in bowles, and forgate the afflictions of Ioseph: it were to be desired that we could not see the same in these times, wherein the Church hangs her Harps upon the willowes, while she sits by the waters of Babylon. But methinks I heare
some

some confesse that indeed they are sometimes overtaken with this vice, but they are sorry for it. If it be so, it will easily appeare by their amendment of life: For sorrow begetteth hatred, and hatred begetteth a sequestration from it; so that I may say to such, as Saint Paul doth to the Corinthians in another case, *If they have sorrowed after a godly manner for this*. What care hath it wrought in them to avoid the occasions of this vice? what *apologies* to acquit themselves, when they are in danger to be drawne into this vice? what *desire* to escape this in all places and at all times? what *fears* least by evill company they be overcome? what *zeale* will they have against this vice in the places where they live? what *indignation* will they have against themselves, that they should be guilty of such a vice? yea, what *revenge* will they take of themselves by fasting and humiliation for the same? Where none of these effects are, there can hardly be any sorrow for this sinne: let none therefore daub with untempered mortar; for God is not mocked: where there is no *reformation* of this vice, there is no *lamentation* for it; and where there is no *mourning* for this, there is no *awakening* out of it.

2. Cor. 7. 11.

AND these men had need to awake, and weep, & howle, if they consider what followeth in the

Text, *The newe wine shall be taken from them*: If any thing will moove them, it will be this, that otherwise they shall be bereft of that, wherein they place their chiefe felicity; and that not by potent aduersaries, such as were *Salmanazar*, and *Nebuchadonazar*; but by *locusts*, *cankermormes*, and *caterpillers*; This I say (if any thing) must needs go to the heart of them, to have their new wine rent from their mouthes by such contemptible creatures. The Prophet specifieth but one kinde of wine, to wit, that which commeth out of the presse; and so the word [*gnasim*] in the originall doth signifie *mustum*, that which is new prest: but yet he meaneth all kindes of wine should be snatched away by violence; for so the word in the originall intimates unto us, That albeir they were unwilling to let goe their cups, yet, will they nill they, they should be plucked from their mouthes. And here we see, if we come once to abuse Gods creatures to luxury and intemperancy, he hath many waies to deprive us of them; not onely by sending armies of men, but by sending out a few caterpillers. But especially we may take notice how this vice of drunkennes pulleth downe Gods judgments upon the whole land: For *as the land mourneth*, saith the Prophet Ieremy: so it doth for drunkennes; for we may reade in the tenth verse of this Chapter, that for this sinne

Ier. 23. 10.

sinne the whole land of Iudab mourned; because the corne was wasted, the new wine was dried up, and the oyle languished. Many and sundry are the calamities that befall a Nation for this vice; this was that which caused the Lord to give up his owne people into the hands of their enemies: So the Prophet Esay; *Woe be to those that rise early in the morning that they may follow strong drinke, that continue untill night, till wine inflame them, and the harp and the violl, the tabret and pipe and wine are in their feasts; but they regard not the worke of the Lord, neither consider the operation of his hands: Therefore are my people gone into Captivitie.* And not to goe any further then the Text, The Lord threatneth to destroy the vines and all the fruites of the earth for this sinne; may not we then feare that for the abuse of wine, we shall not onely have our wines, but our wives, children, and goods taken from us? The *Spanish Caterpillers* and the *Iesuiticall locusts* have devoured the vines of our brethren in Germany: I dare not say it was for drunkennes; but this might be one meanes to kindle Gods wrath against them; And shall we thinke, if we be drinkers of wine, that we shall alwaies escape? No, the *Locusts* and *Caterpillers* crawl as fast as they can upon us; let us then awake and gird up the loynes of our mindes and be sober, and it may be we shall see the salvation of

Esay 5. 11.
12.

the Lord, and that in his due time, he will send a winde that shall scatter these locusts and drive them into the Sea of perdition. Howsoever, *Ne nos invadant somno vinoque sepultos*, let them not, if they come, finde us fast asleep in this vice; If they doe, they will not onely take our wines from us, but us from our Country, and make us slaves to them, and, which is worst of all, captivate our soules to their Romish superstition. If therefore there be any feare of God in us, any love to the Gospell, any humanity in us, any sparkle of religion; let us awake out of this sinne, and it may be God will awake, and stirre up himselfe, and come forth for our salvation: which we humbly beseech him to doe, for the merits of our LORD and blessed SAVIOUR; to whom with the FATHER and the holy SPIRIT be all honour and glory now and for ever.

AMEN.

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